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Daf Doc 438

I N T E R

THE UNITED STATES OF AMERICA, et al

-vs-

ARAKI, Sadao, et al

STORY DEPOSITION (translation)

Deponent: YOSHIDA, Kunaji

Having first duly sworn an oath as on the attached sheet and in accordance with the procedure followed in my country I hereby depose as follows:

The deponent, after graduating from the College of Literature of the Tokyo Imperial University, majoring in philosophy in the 33rd year of Meiji (1900) gave lectures on ethics and pedagogy at the Tokyo University and elsewhere while doing graduate study on "moral education" in the graduate school. In April of the following year I was appointed by the Education Ministry to the committee for preparing text books for primary school use on morals and I devoted myself to the task. In the 37th year of Meiji (Th: 1904) said text book on morals having been completed was put to use in all parts of Japan as the standard text book and the deponent was ordered to go to America and Europe to study ethics and pedagogy. After returning home from abroad in the 40th year of Meiji (Th: 1907) I lectured on ethics and pedagogy at the Tokyo Women's Higher Normal School, the Tokyo Higher Normal School, and at the Tokyo Imperial University.

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In the 45th year of Meiji (Ta: 1912) after receiving a doctorate of literature degree for my thesis "Kent and the Theory of Moral Teaching Prior to Kent" I gained the chair of pedagogy as a full time professor at the Tokyo Imperial University. I retired in the 8th year of Showa (1934) in accordance with the age limit action. During that time, when the investigation committee for governmental books was established in the Education Ministry in the 71st year of Meiji (Ta: 1908) I was appointed to the committee as a member of its First Division (Morals). At the same time I was made a member of the Committee for drafting text books on morals and was engaged in the revision of the primary school text book on morals. Later when the said committee was abolished and the committee on text books was established I was appointed to it and remained in office until the said committee was dissolved in the 20th year of Showa (Ta: 1945). Further, I visited the United States of America in the autumn of the 2nd year of Taisho (Ta: 1913) and went across to Europe in the spring of the following year and inspected the educational conditions in these countries. I returned home in the autumn of the same year. After my retirement from age limitation I gave lectures on ethics and pedagogy at the Tokyo University and others until the termination of the war.

1. History of the Educational System in Japan

The Department of Education was established in the fourth year of Meiji (Ta: 1871) to control educational administration throughout Japan but the actual establishment of our educational plan began with the enactment of the "Educational System" in the fifth year of Meiji (1872). This "Educational

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System" was the foundation of the educational system of the new Japan, and its spirit has since been handed down unchanged throughout the Meiji, Taisho and Showa eras.

Educational policy of the "Educational System" is most clearly indicated in the Decree on the Introduction of the Educational System (Ref No. 1) which was issued in the same year by the DAJOKAN (The predecessor of the present cabinet). The purport of the said Decree lay in giving equal opportunity of education to all the people. It states that education is not, as in the feudal ages, to be enjoyed only by the people of the "samurai" class and higher but by all classes including "peas, gentry, military, agricultural, industrial and mercantile classes and even the poorer sex," in hopes thereby that "not a single illiterate family remains in a village and not a single illiterate person in a family."

For the general plan of the "Educational System" the French educational administrative system seems to have been largely depended upon for references (Reference No. 2). However, unlike the French way of differentiating primary and higher education as entirely different systems of education having no mutual connection, our "Educational System" stipulated that all children from every social class should be admitted into the primary school and the superior students among them to be advanced into the Middle Schools and on into the Colleges and the Universities. This was a very democratic system of education and was much like that employed in the United States.

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In the way of curricula too it seems that they were formed much after those offered in the United States. In summary, the opening of the primary and middle schools and colleges to the whole nation was without parallel in Europe at that time. The basic deviation from the principle held in the United States was the uniform national control system, under which the entire country was divided into eight college districts, each of which was sub-divided into middle school districts, and then into primary school districts, all under the control of the central government under the Education Ministry. It also held to a general uniformity of curricula throughout the country. This is apparently an influence of the French system.

In the 19th year of Meiji (1886) Education Minister MORI, Arimori executed an overall reform in the above primary-middle school-college system as well as in the normal school system. Yet the principles of equal educational opportunity and centralized uniform education referred to above were never changed. (Reference No. 3) Education Minister MORI put much weight on the normal schools. He added military training to its curriculum, but his intention does not seem to have been to inspire militarism but in giving proper disciplinary training to the people. The fact that he held "benign goodness", "faith-inspiring love" and "trust-inspiring dignity", as three basic virtues to be aimed at by normal school education is proof of this. He was an admirer of Western Civilization who advocated, in the early year of Meiji, the abolition of the sword-wearing custom, and also the adopt of English as the national language. It is said that he married his wife only after exchanging a contract of mutual love. This may well inform us of

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the general trend of his thought

Article I of the Primary School Ordinance of the 23rd year of Meiji (1890) says: "The principal aim of the primary school is to give the children, while paying attention to their physical development, a fundamental education of morals and citizenship as well as teaching them general knowledge and skills necessary in their daily life." This was the stipulated aim for the general education of the Japanese people and remained unchanged despite frequent revisions of the Primary School Ordinance until it was finally revised in the 16th year of Showa (Ta: 1941) with the National Grammar School Ordinance. In this fact we can see the constancy of our educational policy for the public at large throughout the eras of Meiji, Taisho and Showa. Although the Primary School and the Middle School Ordinances were revised in the 30's of Meiji (Ta: 1900's) the Girls' High School Ordinance was created about the same time. The policy and purport of these were almost the same as those found in the Ordinances of the 19th year of Meiji (Ta: 1886) holding to the principle of equal educational opportunity and centralized control. (Reference No. 4). The Education Ministry successively issued amendments to the Ordinances for Primary, Middle and Higher schools and then the University starting from the 7th year of Taisho (Ta: 1918) basing the amendments on reports made by the Extraordinary Educational Conference which convened in the 6th year of Taisho (1917) for the purpose of discussing the educational system at large. No marked change however was made then except with the Higher School System. Only more emphasis was placed on the educational policy on the importance of "cultivation of nationalism".

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The newly adopted seven-year Higher School system as the basic principle of higher general education was like the French lycees and the German gymnasium system. But the point that it admitted graduates of primary and middle schools and did not establish any special preparatory courses to shutting out outside applicants was entirely in line with the democratic principle of equal opportunity and quite differed from the aristocratic exclusiveness of higher education in Germany and France. For education in the middle school and the girls' high school only a very general stipulation was made, saying that it aimed in giving higher general education. By "common education" was meant education in the primary schools, "giving a profound and refined higher general education" only was what was said of the purpose of High School education.

All these facts testify to the constancy as well as the peaceful and cultural character of the education policy for schools of new Japan. The essentials of "the Imperial Decree on Education" which was promulgated in the 23rd year of Meiji (Ta: 1890) are not different in spirit from the above.

The Educational Investigation Council that was established in the 12th year of Showa (1937) examined and discussed as the Extraordinary Educational Council had done, the educational system in general and continued its work for several years. And according to the reports made by the same Council, the Education Ministry made revisions in each of the School Ordinances. Those revisions were more concerned with the import of the

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education than with the educational system, and required the aim of each school to be based upon "Kokoku No Michi" (Th: The Way of Imperial Japan) (Morality of the Japanese Empire). Concerning the meaning of the term "Kokoku No Michi" some of the extreme Japanese "spiritual nationalists" interpreted it as an egoistic and exclusive Jipponism. But in the Regulation for Application in the Primary School Ordinances it was defined clearly that "Kokoku No Michi" signified the way shown in the "Imperial Rescript on Education". Only, it must be admitted that in the curricula for the middle, higher and normal schools hastily laid down by the Education Ministry in conformity with the above revisions and in the national text books compiled by the Education Ministry, there seems to have been some material included based upon the opinions of the extreme Jipponists.

II. Foundation of Japanese Moral Education

At the time of the establishment of the Education Ministry in the 4th year of Meiji (Th: 1871) there was what was called the Jingi-Sho (Th: Department of Divine Worship) which took charge in the supervision of the people's spiritual life. In order to propagate the Great Way of the Gods and to cultivate in the people respect for the Emperor and reverence toward the Gods, the Jingi-Sho divided the whole country into parishes, or teaching districts, and had Shinto and Buddhist priests act as leaders of the people's spiritual education. In the 6th year of Meiji (1872) the name of the Jingi-Sho was changed to Kyobu-Sho and after the introduction of the "Educational System" it was incorporated into Education Ministry.

Educational affairs since then have come solely under the supervision of the Education Ministry. Even then the policy of the Education Minis-

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did not make even a slight change in the essentials of the "Educational System". The "Educational System" prescribed in the curricula of the primary and middle schools was a "moral training" course for moral education. The primary school manual interpreted this to be as "teaching of manners" and and as for the course for the lower reference book classes it mentioned "Book for Children's Education" (Ta: Domo-Kyoso) which was a translation of Chambers' "Moral Class Book" and for the higher classes, "Education on the Rewards of Virtue" (Ta: Kansen Kurao) a translation of an European ethics book. This fact leads us to conclude that our moral education policy of this period was based mainly upon European-American ethical theories.

Around the 10th year of Meiji (Ta: 1877) arguments for the revival of moral teaching based on "loyalty, filial piety, benevolence and righteousness" arose and the Education Ministry compiled and published the "Primary School Moral Teachings (Shogaku Shushin Kun) in the 13th year of Meiji (1880). The main purport of it was to teach fundamental ethical principles based upon the virtues of loyalty, filial piety, benevolence and righteousness (Reference No. 1). In the following year (14th) (Ta: 1881) the revision of the manuals for the primary and the middle school curricula was made and deference for the moral teaching of loyalty, filial piety, benevolence and righteousness was encouraged therein. In December of the 15th year of Meiji (Ta: 1882) the Imperial Household Ministry published and distributed "Principal Items for the beginning course in Education" which gave expositions on the twenty basic virtues of filial obedience, loyalty, amiability, friendship, faith, studiousness, aspiration, sincerity, benevolence, courtesy, plain living, perseverance

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constancy, integrity, intelligence, courage, fairness, magnanimity, just judgment and diligence. Around the 20th year of Meiji (Ta: 1887) when revival movements for Shintoism, Confucianism and Buddhism became active, Western thought founded upon the idea of liberalism and equality had already become fairly familiar in the country, arousing as a consequence a confusion in the world of thought. In line with the establishment of an **"Imperially Granted National Parliamentarianism"** following the promulgation of the Constitution" in the 22nd year of Meiji (Ta: 1889) voices for the establishment of a definite plan for moral education became loud. It finally resulted in the promulgation of the "Imperial Rescript on Education" in the 23rd year of Meiji (1890). Since then, the policy of moral education in our country which became established has been constant throughout the Taisho and the Showa eras. It must, therefore, be said that moral education in new Japan has been conducted always in compliance with the Imperial wish expressed in the Imperial Rescript on Education.

The Imperial Rescript on Education requires the cultivation of such virtues as loyalty, filial piety, friendship, harmony, trust, moderation, benevolence, pursuance of learning and arts, development of intellectual faculties, perfection of moral powers, consideration for public good and common interests, respect for the constitution and the laws and adherence to moral courage and sense of public duty. It instructs us that the support and maintenance of the prosperity of the Imperial Throne is by the practice of these virtues and is the true way and duty of the subjects of Japan. Since the 23rd year of Meiji (Ta: 1890) the text books on morals in the primary school

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were devoted to instructions on these virtues and repeatedly given in each grade (Reference No. 2). However, the pedagogy of Herbert, which was popular in the Japanese educational world at that time, put emphasis on "interest" and advocated a method where interests were held the most important so that biographies of exemplary personages were to be selected as the main teaching material. Accordingly it considered the above way of impersonal discourses on virtues uneducational. At that time an opinion for the nationalization of primary school text books arose in both the Upper and Lower Houses. A bill for the purpose was presented several times and was passed. The Education Ministry thereupon established a commission and set about in the 33rd year of Meiji (Th: 1900) the compilation of morals text books for primary school use and upon completion of the work in the 37th year of Meiji (Th: 1904) had them put to use throughout the country. They were of such a nature as to realize in the primary school children the essentials of the Imperial Rescript on Education by degrees in step with the development of their psychology and living conditions (Reference No. 3).

Regarding the said text books on morals two entirely opposite sets of criticisms arose. One was that they made too much emphasis of loyalty and filial piety and the other was that it made too little of them. In the 71st year of Meiji (1908) the government established an Investigation Commission for government supervised school text books and started in the revision of primary school text books on morals. The main points of revision at this time were: 1. The abstract expositions for the 3rd and the 4th grades of the Higher Primary School Course, on the theoretical ethical duties such

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as the "duties to one's family", "to oneself", "to other people" and "to the nation and society" were replaced by concrete descriptions of practical morals of the same kind as those given for the other grades and 2. The addition of somewhat detailed descriptions of the essentials of vocational morals in the text book for the 3rd grade of the higher primary course. Although every volume underwent revision for the sake of more emphasis on "national morality" obedient compliance with the spirit of the Imperial Rescript on Education was unchangeably held as the fundamental aim. Revisions took place from time to time after this and in the Taisho era full time compilers were created in the Education Ministry to be engaged in the work of text book compilation. Their compiled drafts were submitted to the comment and decision of the Text-book Investigation Commission. Yet in the traditional policy of our moral education no change was made. Only it must be noted that more attention came to be called forth from about the 6th or 7th year of Showa (Tn: 1931 or 32) in the "cultivation of national consciousness" as a counter measure against the problem of student thinking centering around Marxism. But this chiefly concerned moral education in the middle and higher schools.

The abstract "to inculcate the basic ethical principles" had been the only definition long in use as the aim of the middle school morals course, until the publication of the "Basic Teaching Plan for the Middle School Course" under an Education Ministry Ordinance. In the 34th year of Meiji (1911) which stipulated that in the morals course in the lower grades basic principles of practical ethics should be taught and in the highest two

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grades the general outline of ethics (Reference No. 4) ~~Towards~~ the end of the Meiji Era criticism was raised against the plan as being too much given to intellectualism and abstract theorizing. Accordingly the plan was abolished and practical ethics came to be taught in the higher grades too. But the aim of the middle school morals course at that time was stipulated to be the inculcation of cardinal ethical principles according to the "Imperial Rescript on Education." The introduction of the idea of the *Kokoku No Michi* (The Way of Imperial Japan) into the general aim as well as into the basic plan of the morals course of the middle school education dates back ^{to} only after the 18th year of Showa. (The: 1943) and therefore is of quite a recent matter. In summary, the primary aim of moral education in Japan was from the 23rd year of Meiji (The: 1890) based solely on the realization of the essentials of ethics expounded in the "Imperial Rescript on Education".

III. The Essential Character of Japanese Moral Education

I have explained that the moral education of the new Japan after the 23rd year of Meiji (The: 1890) had for its foundation the "Imperial Rescript on Education". It is characterized in its fundamental spirit by a concrete fusion of Oriental and Occidental moral ideas, adapted to the actual circumstances of the Japanese people. At the time of the Meiji Restoration the Emperor Meiji formulated the national policy in five articles. In Article I of which there is: "Deliberative assemblies shall be established and all measures of government shall be decided by public opinion", evidently expresses the Emperor's idea that Japan should adopt a constitutional form of government following the ways of the Western countries. Another Article says: "Uncivilized customs of former times shall be broken through and everything shall be based

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upon the just and equitable principles of Nature" and should be interpreted as the Imperial wish that his subjects should break down all evil customs coming down from the feudal ages and should conform with the great way which is common to all the nations of the world. This Imperial wish is clearly shown in the Imperial Letter issued at the same time with the above Imperial Covenant. We further understand by "Knowledge shall be sought for throughout the world so that the welfare of the Empire may be prompted", the Emperor showed the basic principle of education and moral teaching in the new Japan. It was according to this national policy that the school education in our country since the enactment of the "Educational System" in the 5th year of Meiji (Tn: 1872) has chiefly been directed towards the introduction and acquisition of Western culture and civilization. I have already referred to the fact that the Education Ministry in consideration of the subsequent reactionary criticisms about the negligence of traditional ideals and good customs of the country came to emphasize, after the 13th year of Meiji (Tn: 1880) moral education based on the virtues of loyalty, filial piety, benevolence and righteousness. But, during the second decade of the Meiji Era (1878-87) the Western idea of liberty and equality, both in the political and moral field held sway over the social tendency as well as the trend of thought of Japan of the time.

Around the 20th year of Meiji (Tn: 1887) the struggle between nationalism and western ways grew acute and the people in general felt at a loss which way to turn. National political opinion was settled by the promulgation of the Imperially Granted National Constitution in the 22nd year of Meiji (Tn: 1889) but confusion of thought still continued until the "Imperial

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Rescript on Education was given in order to clarify the policy ^{of} our moral education, and to give solution and guidance to this thought confusion. This "Imperial Rescript" therefore, may be adequately regarded as the "Imperially Granted Constitution" in the world of thought. YOSHIKAWA, Kensei, Education Minister at that time, on returning to his official residence after the ceremony of receiving the above mentioned Imperial Rescript, wrote down his impressions of the occasion. In this document there is a passage to the following effect:

"The Government decides the outward form and education the inner matter. A complete harmony of outward form and inward matter alone can attain perfection." This reveals his understanding of the relationship between the Imperial Rescript and the Imperially Granted National Constitution and served to support our view that the "Imperial Rescript on Education" is like the Imperially Granted National Constitution, a concrete embodiment of moral purpose of the world's just and equitable way adapted to the special character of the national polity of Japan.

The moral teaching shown in the Imperial Rescript on Education is "the source of our education" based upon "the glory of the fundamental character of our Empire". It lays its foundation on the Confucian family system which has long been followed in our country but widely takes in Western ethical ideas for defining one's moral attitude towards other people, towards oneself, and towards the country and society at large. It mentions filial piety, brotherly love and harmony as the fundamentals of ethics, family ethics and faith and benevolence as altruistic virtues. As moral duties to

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oneself it urges the development of one's intellectual faculties and perfection of one's moral powers which are to be realized through diligent cultivation of learning and of the arts. It also teaches that we should bear ourselves in modesty and moderation. Moral obligations towards the country and community, it instructs, consist in devotion to public good and common interests, respectful observance of the Constitution and the laws and the resolution to offer ^{at} a time of emergency oneself courageously to the State. The Rescript concludes that all these constitute the duty of every Japanese who can by observing it contribute to the everlasting prosperity of our Imperial Throne and our Japanese Empire. All these above mentioned virtues agree, in general spirit, with the main principles maintained in the moral courses given in France, and also with the theory of Duty held in most books on western ethics.

Thus, the essential character of Japanese moral education, which is based upon the Imperial Rescript on Education, is peaceful and cultural, and is neither militaristic nor aggressive. The Rescript's reference to courage and self offering as virtues in emergencies seems to have come from the fact that the rights and duties of national defense, which had been the exclusive privilege of the military class in the feudal ages, came to be shared with the legislation of the Conscription Law in the 5th year of Meiji (In: 1872) uniformly by the people at large. In consideration of the fact that there are teachings in "patriotism" in the western countries, this single passage in the Rescript should not be taken as indicative of militarism and aggressiveness maintained as a policy. The misunderstanding about

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the military and aggressive character of our education and national teaching must date only after military training was assigned in the curricula of the government schools, and only especially after military men in active service were sent to these schools to take charge of the student training and discipline. It is true that after the 14th year of Taisho (1925) those assigned officers gave military training in public schools. But the law stipulates that the assigned officers should train the students under the directions of the school principals. In the following year, 15th of Taisho (Tn: 1926) the Youth Training School was instituted to give military training to young workers in general. In the 10th year of Showa (1935) it was combined with the Technical Continuation School and came to be called the Youth School (Tn: Seinen Gakko) (Tn: Jitsugyo Hoshu Gakko). In the 13th year of Showa (1938) that is, the year after outbreak of the China Incident in the 12th year of Showa (Tn: 1937) the Youth School course was made compulsory for all young men as a means of giving them military training. This measure however was limited only to the Youth School, no change being made in the educational and moral training policy of other schools. Only, after legislation in the 16th year of Showa (Tn: 1941) of the National School Ordinance was it decided that the aim of school education should comply with the "Way of Imperial Japan (Tn: Kokoku No Michi)". It is my firm belief that, the fact that militarism and aggressiveness was not included in the moral education in our general schools is quite clear by looking at the laws. The quick spread of democratic ideas and peaceful spirit in all parts of Japan since the termination of the war has been a good proof for the fact of absence of such militant tendencies

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in the traditional moral education in our country.

One of the special characteristics of Japanese moral education is its mental attitude toward religion. I have mentioned above that, at the time of the Meiji Restoration, the "Kannagara No Michi (Tn: the way in conformity with the will of the gods)" was encouraged by the Department of Divine Worship (Tn: Jingi Sho). But school education since the introduction of the "Educational System" in the 5th year of Meiji (Tn: 1872) conducted moral and ethical teachings with no special religious or sectarian preferences. This is the reason for our school education having often been criticized as being anti-religious. The amended educational ordinances issued in the fourth decade of the Meiji Era (Tn: 1847-1906) prohibited all religious rites and ceremonies in the public schools. Religious freedom is clearly acknowledged in the Imperially Granted National Constitution. It is therefore self evident that our moral education which urges respect for the Constitution and law cannot be of an anti-religious character. Freedom of faith is a matter of individual concern. The public schools give instructions only in the general and common duties of the Japanese people. The likes of compelling students and school children to worship before Shinto shrines was no more than a temporary phenomenon accompanying the emergency period subsequent to the Manchurian and China Incidents. However, there are religious as well as ethical sides in the worship of gods and spirits of ancestors, also that the encouragement from the ethical point of view of such worship is not totally absent in our morals text books either. But the fact that the moral education in our country highly respects the freedom of religion, and stands neutral toward

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all religions can be clearly seen in the fair treatment of students in the public schools regardless of their religious denominations.

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OATH

In accordance with my conscience I swear to tell the whole truth withholding nothing and adding nothing.

YOSHIDA, Kuanji (seal)

On this 18th day of January 1947

at Yamagata Prefecture

Miyoshi Sumitama Gun, Nakagawa-Mura

DEPONENT YOSHIDA, Kuanji (seal)

I, YAMADA, Hanzo, hereby certify that the above statement was sworn to by the Deponent who affixed his signature and seal thereto in the presence of this witness.

On the same date at

Witness (signed) YAMADA, Hanzo (seal)

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I N T E R

SWORN DEPOSITION

Deponent: YOSHIDA, Kumaaji

Having first duly sworn an oath as on attached sheet and in accordance with the procedure followed in my country I hereby depose as follows:

TRANSLATION CERTIFICATE

I, Yukio Kawamoto, of the Defense Language Branch, hereby certify that the foregoing translation described in the above certificate is to the best of my knowledge and belief a correct translation and is as near as possible to the meaning of the original document.

/s/ Yukio Kawamoto
Yukio Kawamoto

Tokyo, Japan

Date 26 Feb 47

"Sworn Deposition of YOSHIDA, Kumaaji"

not used

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極東國際軍事裁判所

亞米利加合衆國其他

對

荒木貞夫 其他

宣誓供述書

供述者 官 田 照 次

自分從我國ニ行ハルル方式ニ從ヒ先ヅ別紙ノ通り宣誓ヲ爲シタル上次ノ如ク供述致シマス

D L R L O C 439

供述者は明治三十三年（西紀一九〇〇）に東京帝國大學文科大學哲學科
 を卒業し、大學院に入りて「道德教育」を研究し、旁ら東洋大學等に於い
 て哲學及教育學を講ぜり。翌年四月文部省より小學校用修身教科書の
 起草員を依頼せられ専らこれに従事す。明治三十七年右修身教科書は完成
 し、國定修身書として全國に使用せられ、供述者は倫理學及び教育學研究の
 爲めに歐米に留學を命ぜらる。明治四十年歸朝の後、東京女子高等師範學
 校、東京高等師範學校及び東京帝國大學に於いて倫理學及び教育學を講じ
 明治四十五年（西紀一九一二）「カント及びカント以前の道德教養論」を
 提出して文學博士の學位を得た。東京帝國大學教授專任となり教育學講座
 を擔當し、昭和九年（西紀一九三四）停年申合せに依つて退職せり。其の
 間明治四十一年官制に依る教科用圖書調査委員會の文部省に設置せらるゝ
 や、其の委員を命ぜられ、第一部（修身）員に關し、又修身書の起草委員
 を依頼せられ、小學校修身教科書の改正に従事せり。後同委員會が廢止せ
 られ、教科委員會が設けらるゝに及び、同委員會を命ぜられ昭和二十年同
 會廢止せらるまで委員たり。なほ大正二年秋（西紀一九一三）に北米合衆

PURL: <http://www.legal-tools.org/doc/7fa3a7/>

國に行き翌年春歐洲に渡り教育事情を見學し、同年秋歸朝せり停年退職後は東京六區その他に於いて倫理學及び教育學を講じて終職に及ぶ。

一、日本學制の沿革

明治四年文部省が設置せられ、日本全國の教育行政を總管するに至りしが、教育制度の確立は明治五年（西紀一八七二年）の「學制」に初まらる。此の「學制」は新日本の教育制度の基礎であり、爾來明治、大正、昭和を通じて其の精神は一貫して變らざるものなり。

「學制」の教育方針は同年太政官より發せられたる學制頒布に關する布告（參考資料一）に最も明白に示さる。其の目的とする所は國民全體に教育の機會場等と與うるにありて、封建時代に於けるが如く、學校教育は士分以上の階級者のみが受くべきものに非ずして「華士族、華、農、工、商及び婦女子」に至るまで悉く學問を修むべきものとし「邑に不學の戸なく家に不學の人なからしめんこと」を期せるものなり。

「學制」の大綱は主としてフランスの教育行政制度を參考とせるものなり如し（參考資料二）。然れども學校系統に關しては當時フランスに行はれ

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たるが如く初等教育と高等教育とを全く別系統のものとし、其の間に連絡を認めざるに反し、「學制」にありては小學校には全國各階級の子弟を入學せしめ、其の中にて優秀なる者は中學校に進み、更に大學に進むべきものとせるは極めてデモクラチックの制度にして、北米合衆國のそれを模倣せるものと思はる。要するに、小學校、中等學校、大學を全國民に開放せる點は當時の歐洲にはその類を見ざる所なり。北米合衆國のそれと全く主眼を異にせるは、全國を八大學區に分ち、各大學區を更に中學區に分ち、中學區を更に小學區に分ちて全國に劃一的制度を布き、全國を中央政府即ち文部省に於いて統制し、其の教課内容をも大体同一ならしめんとせることとなり。蓋しフランスの制度を模倣せるものの如し。

明治十九年（西紀一八八六）に森有禮文部大臣は大中小の學校併に師範學校の制度に全面的改正を行ひたり。然れども前に擧げたる教育の機會均等主義と中央集權的劃一主義とは變更せらるゝことなかりき。（參考資料三）森文部大臣は師範學校を極めて重要視せり。而して其の課程の中に兵式教練を加へたり。然れども其の目的は軍國主義を鼓吹するが爲めにあら

PURL: <http://www.legal-tools.org/doc/7fa3a7/>

ずして、國民に規律正しき訓練を施すにありしものの如し。師範教育の三綱要として順良、信愛、威重の三徳を掲けたるが如き其の證據なり。森氏は明治の初年に版刀論を主唱し、又英語を以て國語とせんことを主張せし人にて西洋文明の謳歌者なり。其の妻との結婚には夫婦相愛の契約書を交換して式を挙げたりと稱せらる。又以て彼の思想の一端を瞭知すべし。

明治二十三年（西紀一八九〇）の小學校令第一條に「小學校ハ兒童自体ノ發達ニ留意シテ道德教育及國民教育ノ基礎併其生活ニ必須ナル普通ノ知識技能ヲ授クルヲ以テ本旨トス」とあり。これ日本國民の普通教育の目的を規定したるものにして、其後幾度かの小學校令改正に際しても變更せらるゝことなく、昭和十六年（西紀一九四一）の國民學校令に於いて初めて改訂せられたるものなり。されば、明治、大正、昭和に亘る我が國民一等の普通教育方針の不變なりしことを見るべし。

明治三十年代の初期に於いて小學校令中學校令の改正あり、又新に高等女學校令の制定を見たるも其の方針と内容とは大体に於いて明治十九年のものと大差なく學校教育の開放主義と中央集權主義とに關しても變更せら

れたるを見ず。(参考資料四)大正六年(西紀一九三七)に設置せられたる臨時教育會議は學制全般に互る討論を行ひ、文部省は其の答申に基きて翌大正七年より小學校令を始め中學校令、高等學校令、大學令等を順次改正發布せしが、高等學校制度以外に於いては大なる變化なし。唯教育方針に「して『國家思想の涵養』に一層意を致すべき旨を強調せるに過ぎず。高等學校に關して七年制を本則として高等普通教育の完成を期せし點はフランスのリヒー、ドイツのギムナジウムに類するも、それが小學校及び中學校卒業者を入學せしめ特別の豫科を設けて他よりの進學を閉鎖せざるは全く開放主義即チモケラレー主義を繼承するものにして、獨、佛の高等教育の國族主義と全く主義を異にするものなり。中學校及び高等女學校の教育に關しては、高等普通教育を施すを目的とすといふ一般的規定に止まりその普通教育とは小學校に於ける教育を指すものなり。高等學校の教育目的に關しても精深なる高等教育を施すといふに過ぎず。されば新日本の學校教育の方針は一貫せるものにして、又平和的文化的のものたりしことを證するものなり。明治二十三年に曉發せられたる『教育ニ關スル勅語』の

要旨もまたこれに外ならざるものと解せらる。

昭和十二年（西紀一九三七）に設置せられたる教育審議會は臨時教育會議と同じく教育制度全般に互る附議を行ひ數年に互りて審議を續け、文部省はその答申に基き各學校令を改正したり。その要點は教育制度よりも寧ろ教育内容に關するものにして、各學校の目的を「皇國の道」に基くべきこととせり。「皇國の道」とは何を指すかに關して極端なる日本神主主義は獨斷的排他的日本主義と解せるものもありしが、小學校令施行規則中には皇國の道とは「教育ニ關スル勅語」に示されたる道を指す示を明記せり。唯文部省が此の改正に基き急速に制定せる中學校、高等學校、師範學校等の教授要目併に文部省編纂の國定教科書中には極端なる日本主義者の主張に基くものも混入し居るが如し。

二、日本徳教の大本

明治四年文部省が設置せられし際に、神祇省なるものありて、一般國民の精神生活の指導に任ぜり。即ち唯神の大道を宣揚し、皇上を尊び敬神を旨とすべきことを一般國民に普及せしむる爲めに全國を教道に分ち、神官及び有僧侶を教導殿として大教宣布の任に當らしむ。明治五年に神祇省は教部省と改稱せられ「學部」の發布後に於いて文部省に併合せられてより文教のいはさる文部省の所管に歸せり。此の條に於ても文部省の教育方針は少しも「學部」の趣旨を變更する所ありざりき。「學部」の中には小學校及び中學校の學科課程の中に「修身」科の設けありて道德教育を授けせり。小學校教則にありてはこれを「行儀の誨し」と稱じ、又其の參考書として、初學年に用ひてはチャンパリのモーラル、クラッス、ブツクの圖説たる童蒙教等々を挙げ、高學年に關しては西洋の倫理學生の圖説たる勸善勸學等を挙げたり。これに依つて察するに、其の徳教方針は主として歐米の倫理學を基とせしものと解せられる。

明治十年前後より忠孝仁義の徳教を復興すべしとの論起り、明治十二年

器成就、公衆・世帯・同族・國族、養身奉公等の徳目を包み、是等の諸徳を修得して皇選扶翼を蒙ずを以て臣民の這たふことを諭させられしものなり。明治二十三年後の小學校修身教科書にありては寧ろ是等の諸徳を各學年に於て反復修得することを旨とせり。一（部考資料二）然るに當時我が教育界に廣く行はれたるヘルバルト教育學は教授法に於いて「興味」を強調せる所より徳目本位の修身教授を非教育的となし模範的人物傳記を教材とする人物本位の修身教授を主張せり。偶小學校教科書を國定とすべしとの論議衆議院に起り、其建議案の通過を見たり。依りて文部省に於いて委員會を設け明治三十三年より小學校用修身教科書の編纂に着手し、明治三十七年にその完成を見これを全國に使用せしめたり。其の内容は教育勅諭の御趣旨を小學校兒童の心と生活とに即して夢想的に表現せしめんとせしものなり（部考資料一）

右國定修身教科書に對しては三相反する二様の批評を見たり。其の一は餘りに忠孝を重視せりとの非難にして、他の一は餘りに忠孝を重視するとの非難なり。其の二は明治十一年（一八七九）に官制に依る教科用圖書關至

せられしが、明治三十四年（西紀一九〇一）に文部省訓令を以て中學校教授科目を發表し、其の修身科にありては初學年にありては實踐道德の要旨を授け、最後の二學年に於いては倫理學の大要を授くることとせり（參考資料四）明治末年よりこれに對する非難として餘りに主知的にして且つ抽象理論に過くとの聲起り、遂にこれを廢して實踐道德のみを高學年に於いても授くることと改めらる。然れども修身科の教授要旨としては「教育ニ關スル勸語」に基き人倫道德の要旨を授くべきものと規定せらる。中學校の目的規定並に修身科の要旨として「皇國ノ道」を掲げらるゝに應じしは昭和十八年（西紀一九四三）以後の事に屬し、極めて晩近の出來事なりとす。

要するに日本の徳教の大本は明治二十三年以後は寧ろ「教育ニ關スル勸語」に示された人倫道德の要旨を傳承せしむるを以て其の任務とせられたるなり。

三、日本模倣の本質

吾日本の模倣は明治二十三年以後「教育に関する勅諭」を根本とせること前掲の如し。而して其の本質は西洋及び東洋の道徳を融合して日本の國情に適きて具體的に一元化せるものと解せらるる一明

明治維新の當初に明治天皇は天地神皇に誓ひ五ヶ條の國是を定めらるる其の一に「聖く金匱ヲ興シ萬機公論ニ決スヘシ」とにあるは西洋哲學に行はるる立憲政體を採用すべしとの御意意なるべし。又「舊來ノ陋習ヲ改リ天地ノ公道ニ若クベシ」とは封建時代に行はれたる弊風を打破して萬國共通の大道に據るべしとの御意意なりしこと御遺文と同時に發布せられたる「御親諭」に依つて明白なり。又「聖賢ヲ世界ニ求メ大ニ皇統ヲ振起スベシ」とは新日本の教育及び模倣の根本を示されたるものと解せらる。明治五年の「學制」以後の教育は主として西洋の文化文明を輸入模倣せんことに努めたるは此の國是に在るものなり。其の結果として日本自体の傳統と美風とを關却すとの非難に當み文部省は明治十三年以後、忠孝仁義の模倣を奨励するに至りしこと前に述べ所の如し。然れど

も明治十年代の日本の世相と思潮とは、政治上進歩上に於いて自由平等を主張する西洋思想が旺盛にして、明治二十年前後に至り、國權主義と西洋主義との対峙激化し一彼國民は其の國權に迷ふの情勢を呈せり。明治二十二年に欽定せりと雖も、思想上の混亂はなほ熾定するに至らず。「教育ニ關スル勅語」は國權の方針を明にし、これに解決標準を與へられたるなり。されば思想上に於ける欽定憲法とも等すべきものなり。當時の文部大臣芳川正は右勅語を起草して官邸に呈り、其の所感を記せる文書中に「政治は表にして外なり、道徳は裏にして内なり、表裏内外一休となりて初めて元きを導べし」との言葉を述べたるは蓋し教育勅語と欽定憲法との關係を感得せるものにして、教育勅語の憲法は欽定憲法と同しく、世界共通の大道を日本の國體に添きて具体化せるものたることを察するに足るべし。

教育勅語に示されたる導致は「國權ノ精華」に基く「教育ノ淵源」にして、久しく我が國に行はれたる儒教的家族主義を根幹とし西洋に行はれる道徳に差を度く對比的、對己的、對國家社會的道徳を含むものなり

實業道德としては、忠、友、和、對他道德としては諸節も徳義と傳説を
 擧げ、對己道德としては修學、習業に依る習熟の開導と軍器の成材を圖
 め、又常に己を持するに恭儉なるべきことを勉むる。對國及社會道德と
 しては公益、世務を念とすると共に國威、國法を尊重すべく、國家危急
 の際には義勇、義公に動むべきことを示さる。これ日本國民全体の本務
 にし皇室國家永遠の發展に寄與する所以なることを教されたり。是等の
 諸條は大體に於いてフランスに於ける修身科の要旨と一致するものにし
 て、又西洋論理學書の本務論と合致するものとす。

かくの如く教育勅語に造く日本憲政の本質は文化主義、平和主義にし
 て帝國主義侵略主義を含まざるものなり。一旦緩急ある場合の德目とし
 て義勇奉公の二徳を擧げ居らるるも、これ明治五年の徴兵令制定以來、對
 應時代に於ける士族の特權に屬せし國防の權利と義務とが一般國民に等
 しく移轉せられし爲めなるべし。西洋にもバトリオチズムの教あるを思
 へば、右の一事を以つて軍國主義侵略主義を含むものと稱すべきに非ら
 ず。我が國の教育及び徳教を軍國主義、侵略主義なりとの誤譯を生ずる

所以のものは、蓋し軍事政略を公立學校に懸し、特に現役軍人を學校に
 配屬せしめ、學生、生徒の訓育に當らしむるに至りし以後のことなるべ
 し。如何にも大正十四年（西紀一九二三）以降配屬將校政略が公立學校
 に在る。然れども法規上に於いては、軍校長の指揮の下に配屬將校は生
 徒の訓練に當るべきものとせらる。翌大正十五年に青年訓練所が設けら
 れ一般勤勞青年に對して兵式訓練の施設を見、昭和十年（西紀一九三五
 ）にそれが實業補習學校と併合して青年學校となり、昭和十二年の支那
 事變の勃發するや翌十三年（西紀一九三八）にそれを男子の義務制とな
 し、或ら軍事政略の後關とせり。然れどもかくの如きは青年學校に限られ
 一般の學校教育に於ける教育及び徳教の方針に影響を加へられたるに非
 ず。昭和十六年國民學校令の制定以後初めて學校教育の目的を「皇國の
 道」に則るべきこととせるに過ぎず。要するに一般學校教育の徳教には
 軍國主義侵略主義の加はり居らざることば法規に照して明白なりと信ん
 ず。終戰以後、民主主義、平和主義が急速に全國を風靡するを得たるは
 、從來の教育及び德育が軍國主義、侵略主義ならざりし證左と見ること

を想へし。

日本の憲政の特質の一は宗敎に對して中立なるにあり。明治維新當時には神祇省に於いて「神ながらの道」の普及宣傳に努めしこと前に述べし如くなるも、明治五年の「勅制」以後の學校敎育にありては單敎宗派に依らざる憲政を實施せり。これ往々にして日本の學校敎育は反宗敎的なりとの批評を受けることある所以なり。明治三十年代に於ける改正敎育令にありては、一切の宗敎的儀式を公立學校に於いて行うことを禁止せり。信敎の自由は決定憲法に於いて明記せられ居る所にして、國憲體法の尊重を脱く憲敎が反宗敎的敎育を行はざるべきは自明の理なり。唯信敎は國民各自の自由に屬し、公立學校敎育は國民共通の一般的本務を授くるに過ぎず。公立學校に於いて學生、生徒に神社の參拜を強制することの如きも滿洲事變、支那事變以後の非常時の事態に隨伴せる現象に過ぎず。尤も敬神崇祖には宗敎的側面と倫理的側面とあるを以て、後者の一點よりこれを勸奨することは修身敎科審中にも散見せざるに非ず。然れども本部の憲敎は歷くまで信仰の自由を尊重し、宗敎宗派に對して

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由是なることは公立學校が信教の如何に依つて學生、生徒に差別的
市場を導きざるに依つて明かなるへし。

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昭和二十二年（一九四七年）一月十八日

於 山形縣東置賜郡中川村

供 述 者 吉 田 熊 次

右ハ當立會人ノ函翰ニテ宣シ且ツ署名捺印シタルコトヲ證明シマス

同 日 於

立會人 山 田 半 藏

L E F D O C n 439

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Appendix

Data

On Educational Principles

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Def. (1) The Cabinet proclamation in the 5th year of Meiji (1872)
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Appendix

It is because one attends to one's moral culture, adds to one's stock of knowledge, develops one's talents and makes accomplishments, that one can succeed in life, make a fortune and prosper in business, thereby making one's name. To attend to one's moral culture, add to one's stock of knowledge, develop one's talent and make accomplishments, there is no other royal road but education, which has necessitated the establishment of institutions of learning. Of all the subjects with which one may have contact, such as reading, writing and arithmetic, military arts, official work, agriculture, commerce and all other arts and crafts, as well as law, politics, astronomy, medical science etc.-- they cannot but rely upon education. Under these circumstances, education is compared to a basis for establishing oneself in the world, upon which one can afterwards succeed in life, make a fortune and do well in business. Hence, can one do well without education? It is really due to illiteracy that one may be found to live such an unfortunate life as one who has been reduced to beggary, faced with starvation, and lead to the ruin of one's family, as well as personal degradation. Many years have elapsed since schools were established, but it is very regrettable that there are a number of those who are of the opinion that education is necessary only for those of "Samurai" class and above, but not to farmers, industrial workers, merchants and to females. This is because they do not really understand the true object of education. Again, there are those persons who are rarely educated among the "Samurai" and higher classes, and would, more or less, say that they are learning only for the sake of the state.

Appendix

Def. In reality, they do not realize that learning is a basis for establishing
Doc.

439 themselves in the world, and as it were, "strain at a gnat and swallow a camel." They are occupied ^emerely with memorizing and reciting texts and indulge in academic controversies. What they argue may appear to be noble and advanced, but they are quite incapable of putting those ideas into practice. This is because it is a long-established custom, culture is yet to be spread, and moreover there are many who are not skilful in their talent and accomplishments so that they are poor, become bankrupt and lead their own families to ruin. From this point of view, one must learn diligently, and this, without misunderstanding the real object of education. Now the Education Ministry has established an educational system and will revise education regulations and promulgate them from time to time. It is hoped, therefore, that henceforth the general public (peers, "Samurai", farmers, industrial workers and merchants, as well as females) should endeavour not to leave any one uneducated. Therefore, any guardians of children, too, comprehending the foregoing purport, should bring up those with tender care, and their school attendance should be made compulsory. (while the attendance of children at schools of ^hhigher grade is left to their discretion, according to their talent, be they male or female, their attendance should be made compulsory at a primary school; otherwise their guardians are held responsible for it).

It has long been misunderstood that education be given to persons only for those who belong to "Samurai" class and above, and they said that they are doing it in favour of the state, and that their school expenses as well as other items of food and clothing be disbursed by the government. If it were otherwise, they may not attend school at all. In view of such a practice, there were not a few children who grew desperate. Nothing is more

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Appendix

Def. imprudent than this. Such being the case, the general public is advised
to remove such misunderstanding in future, and should devote themselves to education.

The governors are herewith requested that the purport of this proclamation should thoroughly be made known with annotation to the general public, and that every effort be made for the diffusion of education, in accordance with the regulation of the Ministry of Education.

July in the 5th Year of Meiji (1872)

The Cabinet.

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Contents of Primary School Moral Lessons

The first book.

- 1st Learning
- 2nd Living
- 3rd Aspiration
- 4th Moral culture

The second volume

- 5th Intellectual culture
- 6th Culture of practical sense
- 7th Home code of conduct
- 8th Association

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Contents of
Primary School Text Book on Ethics

1. Revised Primary School Moral culture

by NAITO, Chiso

Published in August, 1893.

Book for Ordinary Primary School course pupils

Volume 1	Volume 2	Volume 3	Volume 4
1. Filial piety	1. Loyalty and filial piety	1. National polity	1. National polity
2. Friendship	2. Filial piety	2. Filial piety and brotherly love	2. Filial piety and brotherly love
3. Sincerity	3. Friendship	3. Obedience	3. Obedience
4. Propriety	4. Sincerity	4. Sincerity	4. Sincerity
5. Reverence	5. Propriety	5. Propriety	5. Propriety
6. Modesty	6. Modesty	6. Modesty	6. Modesty
7. Benevolence	7. Benevolence	7. Benevolence	7. Benevolence
8. Diligence	8. Diligence	8. Diligence	8. Diligence
9. Loyalty	9. National polity	9. Heroism	9. Heroism
		10. National duty	10. National duty

Book for Higher Primary School course pupils

Volume 1	Volume 2	Volume 3	Volume 4
1. Loyalty and filial piety	1. Loyalty and filial piety	1. Loyalty and filial piety	1. Loyalty and filial piety
2. Friendship	2. Friendship	2. Friendship	2. Friendship

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Volume 1	Volume 2	Volume 3	Volume 4
3.Fidelity	3.Fidelity	3.Fidelity	3.Fidelity
4.Propriety	4.Faithfulness	4.Faithfulness	4.Faithfulness
5.Discretion	5.Propriety	5.Propriety	5.Propriety
6.Probity	6.Discretion	6.Discretion	6.Discretion
7.Obedience	7.Obedience	7.Obedience	7.Obedience
8.Diligence	8.Diligence	8.Diligence	8.Diligence
9.Frugality	9.Frugality	9.Frugality	9.Frugality
10.Benevolence	10.Benevolence	10.Benevolence	10.Benevolence
11.Heroism	11.Heroism	11.The common good	11.Common good
	12.National polity	12.National polity	12.National polity
	13.National duty	13.National duty	13.National duty

Appendix

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A List of Contents of the State Text-Books on Ethics

(Part 1)

Contents of Ordinary Primary
School Text-Book on Ethics

School year Lesson	1st year	2nd year	3rd year	4th year
1.	School	Parent and Child	Her Majesty the Empress	The Empire of Japan
2.	Teacher	Mother	Loyalty	The Empire of Japan(continued
3.	Posture	Father	Ancestors	Patriotism
4.	Orderliness	Self-reliance	Filial piety	Loyalty
5.	Punctuality	Teacher	Diligence	Loyalty(continued
6.	Study	(Respect for the) Aged	Learning	Filial piety
7.	Class room and play ground	Brother and sister	Self-reliance	Brother and Sister
8.	Play	Diet	Perseverance	Co-operation
9.	Father and Mother	Cleanliness	Courage	Diligence
10.	Filial piety	Honesty	Presence of mind	The value of time
11.	Brother and Sister	Orderliness	Getting over a difficulty	Strong will

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12.	Happiness of home	Usage of words	Honesty	Courage
13.	Friends	Promises	Commit no act against conscience	Hygiene
14.	His Majesty the Emperor	Others errors	Excessive pride	Cultivation of wisdom
15.	Physiology	Bad advice	Be broad minded	Avoid superstition
16.	Be energetic	Friends	Health	Etiquette
17.	Behavior	Caution	Frugality	Respect others' honour
18.	Don't quarrel with others	Errors	Charity	Philanthropy
19.	Don't tell falsehoods	Things found	Be Compassionate to your servant	The Common good
20.	Don't cover your fault	Living things	Don't be ungrateful	Military service
21.	Don't disturb others	Flag of the rising sun	Friends	Payment of taxes
22.	Belongings of own and others	Regulation	Jealousy	Education
23.	Living things	His Majesty the Emperor	Etiquette	Election of member of assembly
24.	Neighbour	Courage	Things in your charge	Respect for law
25.	Don't annoy others	Courage (continued)	Neighbour	Man is lord of the creation
26.	Good Children	Don't annoy others	The common good	Man's duty and woman's duty
27.		Good Children	Review	Good Japanese

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(Part 2)

Contents of Higher Primary School Text-Book on Ethics

School year				
Lesson	1st year	2nd year	3rd year	4th year
1.	His Majesty the Emperor	Home	Rules at home Family	Rules governing the individual (continued knowledge)
2.	Imperial Prince KITASHIRAKAWA, Yoshihisa	Master and servant	Ditto -- Filial piety	Ditto -- Courage
3.	Establish yourself in life	Virtuous Conduct	Ditto -- Friendship	Ditto -- Patience
4.	Attend diligently to duty	Friend	Ditto -- Ancestor	Ditto -- Introspection
5.	Respect for the Imperial family	Magnanimity	Ditto -- Relation	Ditto -- Moderation
6.	Initiative	Superstition	Ditto -- Master and servants	Ditto -- Modesty
7.	Honesty is threshold of success in life	Courage	Rules at society, Society	Ditto -- Dignity
8.	Benevolence and courage	Courage (continued)	Ditto -- Friends	Ditto -- Speech
9.	Chivalry	Self-reliance and self-support	Ditto -- Neighbours	Ditto -- Apparel
10.	Faithfulness	Patience	Ditto -- Other's body	Ditto -- Labour
11.	Keep your will strong	Study	Ditto -- Other's property	Ditto -- Occupation

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12.	Frugality	Study (Continued)	Ditto -- Other's freedom	Ditto -- Competition
13.	Develop industry	Honesty	Ditto -- Other's honour	Ditto -- Credit
14.	Filial piety	Sympathy	Repay a kind- ness	Ditto -- Money
15.	Etiquette	Freedom of life	Ditto -- Honesty	Ditto -- Discipline
16.	Custom	Charity	Ditto -- Engagement	Ditto -- Self- reliance self- support
17.	Measures to create better habits	His Majesty the Emperor	Ditto -- Magnanimity	Ditto -- Adaptation of theory
18.	Self- reliance and self-support	His Majesty the Emperor (continued)	Ditto -- Kindness	Ditto -- Cultivation of moral character
19.	Be a Martinet	His Majesty the Emperor (continued)	Ditto -- Charity	Ditto -- Own development and advancement
20.	Common good	Rules of citizens	Ditto -- Righteous- ness and benevolence	Ditto -- Rules of association
21.	Common good (continued)	Public health	Ditto -- Public	Ditto -- Treatment of animals
22.	Labour	Common good	Ditto -- Social Order	Rules govern- ing Subjects -- The Empire of Japan
23.	Patience	Industrious- ness	Ditto -- Progress of the world	Ditto -- Loyalty and patriotism

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24.	Be kind to living things	Elaborate a new industrial enterprise	Ditto -- Foreigner	Ditto -- National duty
25.	Kindness	Occupation	Rules of individual self	Ditto -- National duty (continued)
26.	Philanthropy	Luck	Ditto -- the Body (part 1)	Ditto -- Self-governing body
27.	Fete days and National holidays	National duty	Ditto -- the Body (part 2)	Ditto -- Election of member of assembly
28.	Review	Good Japanese	Ditto -- the Body (part 3)	Conclusion Good Japanese

Items on Ethics at Middle School, February 6, 1902.

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Ethics.

1st year class and 2nd year class,

One hour a week.

Essentials of morality.

Lessons on familiar matters associated with the daily conduct of pupils shall be given with wise remarks and exemplary conduct. Though the items are as follows, it is not necessarily required to stick to them nor to follow a systematic order, but to be applied in conformity with the progress of the pupils' attainment and whenever the opportunity arises.

Rules for pupils.

School Regulations rules for teachers and persons senior, duty as a pupil, etc.

Rules concerning health.

Exercise, moderation in eating and drinking, keeping body, apparel and dwelling clean, etc.

Rules concerning study.

Be firm of purpose, diligent in school-work, endure difficulties, etc.

Rules for friends.

To stress fidelity, friendly association, mutual aid, etc.

Rules concerning daily life and behaviour.

To value time, orderliness, appearance, etc.

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Rules at home.

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Def. To be filial to their parents, affectionate to their brothers
oc.
" 439 and sisters, etc.

Rules for state.

To revere national polity, to obey the laws of the country,
to offer themselves courageously to the State, etc.

Rules for society.

To revere seniors, to regard public morality, to be responsible for one's own position and occupation, etc.

Rules concerning cultivation of moral character.

Explanation of the leading virtue and way of its practice,
danger of temptation, to perfect purpose, etc.

3rd year class and 4th year class.

One hour a week.

Essentials of morality.

Duty to ourself.

Physiological.

Health, life.

Mental.

Intellect, emotion and volition.

Self-reliance.

Vocation, property.

Character.

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Duty to one's family.

ef. Parents, brothers, sisters, children, husband and wife,
oc. relations, ancestors, clan, servants.
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Duty to the public.

Individual.

Others' character; body, property, honour, secrets, promises, etc., favour, friends, young and old, high and low, master and servant, females.

Public.

Co-operation, public order, progress of the world.
(Responsibility to one's social) group.

Duty to the State.

National polity.

Imperial family.

Loyalty, Imperial ancestors, prosperity of Imperial throne.

State.

National constitution, national law, patriotism, military service, taxation, education, official duties, civil rights, world.

Duties to mankind.

Duties to the universe.

Animals, natural objects, genuineness, goodness, beauty.

As the above mentioned items are mainly the objects of duties, lessons on the most important duties in this connection shall be given. For instance, as to spiritual and mental

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18. considerations, training of intellectual faculties, restraint
 oc.
 429 of passions, cultivation of sentiment, training of thought,
 fostering common sense, etc., and as to an item on the charac-
 ter of others, respect the rights, ideas, faith, sentiment,
 desire of others, etc., emphasizing illustrations as thoroughly
 as possible.

In connection with duties, virtue shall be explained,
 and have the pupils understood the correlation between duties
 and virtue, and by quoting wise words as well as by exemplary
 conduct, etc., have them thoroughly indoctrinated with it in
 their hearts.

5th year class.

One hour a week.

Glimpse of moral philosophy.

Brief explanation on elements of conduct, conscience, ideas,
 duty, moral power. Attempt^{to} cultivate moral power; relation
 between ethics and nature, etc.

Essentials of morality.

Generalization of matters taught in the previous school
 years.

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Instruction Hints.

1. Inciting proverbs and illustrations, number is not the question but those most appropriate to the trend of the times and the circumstances of the pupils shall be selected.
 Extreme illustrations shall preferably be avoided. Should such an illustration be cited, special attention must be paid not to mislead the pupils in its application.
2. As for the teaching of duties, by paying attention to the difference in future in the pupil's position and occupation, duties in all quarters shall be referred to and have their correct application understood.
3. As to 2nd year class and 3rd year class, as the body and mind of pupils undergo gradual changes and they may easily succumb to temptation, an attempt shall be made to cultivate firm purposes and good habits by giving such problems special attention.
4. As to the subject "A Glimpse of Moral Philosophy," refrain from speaking above the heads of the students or referring to different views of various schools. Ordinary general ideas shall be expounded so as ^{to} enable the pupils to grasp the thought.
5. Should an incident occur which is believed to be helpful to instruction, or at the occasion of a ceremonial day, a memorial day, or, the like, it is well to give special (moral) instruction, calling a part of or all school pupils together.

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The Subjects of Study based on the Primary School
Revised Ordinance of 1900 (MEIJI 33)

	Teaching hours in a week	The first grade	Teaching hours in a week	The Second grade	Teaching hours in a week	The Third grade	Teaching hours in a week	The Fourth grade
Ethics	2	The gist of morality	2	The gist of morality	2	The gist of morality	2	The gist of morality
Japanese	10	Pronunciation, The Japanese syllabary, Reading, writing, spelling, speaking and composition of easy sentences	3	Necessary letters, Reading, writing, composition and speaking of easy sentences	15	Necessary letters, Reading, writing, composition and speaking of easy sentences	15	Necessary letters Reading, writing, composition and speaking of easy sentences
Arithmetic	5	Counting, writing and four elementary rules within the limit of No. 20	6	Counting, writing, and four elementary rules, not more than 100.	6	Ordinary four elementary rules	6	Ordinary four elementary rules counting writing and addition and subtraction of decimal (Arithmetic by means of abacus addition and subtraction)
Gymnastic exercises	4	Games	4	Games Ordinary gymnastic exercises	4	Games Ordinary gymnastic exercises	4	Games Ordinary gymnastic exercises

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Drawing				Simple form	Simple form	Simple form
Song		Easy songs		Easy songs	Easy songs	Easy songs
Sewing					Instruction in handling of needle, Sewing ordinary clothes	Sewing ordinary clothes Repairing
Handicraft		Simple workmanship		Simple workmanship	Simple workmanship	Simple workmanship
Total	21		21		27	27

(2)

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The grade Subjects of Study	Teaching hours in a week	The first grade	Teaching hours in a week	The second grade	Teaching hours in a week	The third grade	Teaching hours in a week	The fourth grade
Ethics	2	The gist of morality	2	The gist of morality	2	The gist of morality	2	The gist of morality
Japanese	10	Necessary letters Reading, writing and composition of ordinary sentences	10	Necessary letters Reading, writing and composition of ordinary sentences	10	Necessary letters Reading, writing and composition of ordinary sentences	10	Necessary letters Reading, writing and composition of ordinary sentences
Arithmetic	4	Four elementary rules counting of weights and measures, coinage and time. simple decimal (Counting by means of abacus addition and subtraction)	4	Decimal Fraction Simple proportion (Counting by means of abacus four elementary rules)	4	Fractions Proportion Percentage (Counting by means of abacus four elementary rules)	4	Proportion Percentage (Product Ordinary bookkeep- ing Counting by means of abacus four elementary rules)
Japanese History	3	The gist of Japanese History	3	Following the preceding grade	3	Following the preceding grade	3	Supplement of Japanese History
Geography		The gist of Japanese Geography		Following the preceding grade		The gist of geography of the foreign countries		Supplement of Japanese geography and geography of the foreign countries

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Science	2	Plants Animals Minerals and Natural phenomena	2	Plants Animals Minerals and Natural phenomena	2	Ordinary physical and chemical phenomena, Element and Compound, mecha- nism of simple machines, gist of of physiology and hygiene	2	Ordinary physical and chemical phenomena, Element and Compound, Mechanism and function of simple Machines. The interrelation among plants, animals and minerals and the relation of these to life. The gist of physiology and hygiene.
Drawing	Male 2 Female 1	Simple forms	Male 2 Female 1	Simple forms	Male 2 Female 1	Various forms	Male 2 Female 1	Various forms (Descriptive Geometry)
Song	2	Single sound songs	2	Single sound songs	2	Single sound songs	2	Single sound songs
Gymnastic exercises	3	General gymnastic exercises Games Male-Military drill	3	General gymnastic exercises Games Male-Military drill	3	General gymnastic exercises Game Male-Military drill	3	General gymnastic exercises Game Male-Military drill

Sewing	3	Instruction in needlework Sewing ordinary clothes	3	The way of sewing, cutting and repairing ordinary clothes	3	Sewing, cutting and repairing ordinary clothes	Sewing, cutting and repairing ordinary clothes
Handicraft		Simple workmanship		Simple workmanship		Simple workmanship	Simple workmanship
Agriculture		Agricultural affairs The gist of agricultural affairs		Agricultural affairs The gist of agricultural affairs Fisheries The gist of fisheries		Agricultural a ffairs The gist of agricultural affair Fisheries the gist of fisheries	Agricultural affairs the gist of agricultural affairs Fisheries The gist of fisheries
Commerce		The gist of commerce		The gist of commerce		The gist of commerce	The gist of commerce
English		Reading, writing, spelling, speaking,		Reading, writing, spelling, speaking		Reading, writing, spelling, speaking	Reading, writing, spelling, speaking
Total	Male 28 Female 30		Male 28 Female 30		Male 28 Female 30		Male 28 Female 30

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LIST OF SUBJECTS CURRICULUM

At the occasion of Middle School
Regulation promulgated in 1900

School Year Subjects	First year	Second year	Third year	Fourth year	Fifth year
Morals	1	1	1	1	1
Japanese language and Chinese classics	7	7	7	6	6
Foreign language	7	7	7	7	6
History and Geography	3	3	3	3	3
Mathematics	3	3	5	5	4
Natural history	2	2	2		
Physics and chemistry				4	4
Laws and economics					3
Drawing	1	1	1	1	
Music	1	1	1		
Gymnastics	3	3	3	3	3
Total	28	28	30	30	30

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Summary of Middle School Regulation

Ordinary Course

6th Class

- | | | |
|-------------------------------------|----------------|---|
| 1. Japanese | 2. Arithmetic | 3. Writing
(Correspondence
Composition

Drawing |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Algebra | 8. Geometry | 9. Physics |
| 10. Chemistry | 11. Physiology | 12. National structure
(KOKUTAI) |
| 13. Form of government
(outline) | | |

5th Class

- | | | |
|----------------------|----------------|--------------------------------------|
| 1. Japanese | 2. Arithmetic | 3. Writing &
Drawing |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Algebra | 8. Geometry | 9. Physics |
| 10. Chemistry | 11. Physiology | 12. State of the nation
(outline) |

4th Class

- | | | |
|-------------------------------|---------------|-------------------------|
| 1. Japanese &
Old proverbs | 2. Arithmetic | 3. Writing &
Drawing |
| 4. Foreign languages | 5. Geography | 6. History |

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- | | | |
|---------------|----------------|------------|
| 7. Geometry | 8. Algebra | 9. Physics |
| 10. Chemistry | 11. Physiology | |

3rd Class

- | | | |
|-------------------------------|---------------------|---|
| 1. Japanese &
Old proverbs | 2. Arithmetic | 3. Writing
Drawing &
Book-keeping |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Geometry | 8. Algebra | 9. Physics |
| 10. Chemistry | 11. Natural history | 12. Ethics |

2nd Class

- | | | |
|-------------------------------|---------------------|--|
| 1. Japanese &
Old proverbs | 2. Arithmetic | 3. Writing,
Drawing &
Book-keeping |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Geometry | 8. Algebra | 9. Physics |
| 10. Chemistry | 11. Natural history | 12. Ethics |

1st Class

- | | | |
|-------------------------------|---------------------|--|
| 1. Japanese &
Old proverbs | 2. Arithmetic | 3. Writing,
Drawing &
Book-keeping |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Geometry | 8. Algebra | 9. Physics |
| 10. Chemistry | 11. Natural history | 12. Ethics |

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Higher Course

6th Class

- | | | |
|-------------------------------|--|----------------------|
| 1. Japanese &
Old proverbs | 2. Writing,
Drawing &
Book-keeping | 3. Foreign languages |
| 4. Geometry | 5. Algebra | 6. Physics |
| 7. Chemistry | 8. Zoology | 9. Surveying |
| 10. Ethics | 11. Economics | |

5th Class

- | | | |
|-------------------------------|--|----------------------|
| 1. Japanese &
Old proverbs | 2. Writing,
Drawing &
Book-keeping | 3. Foreign languages |
| 4. Geometry | 5. Algebra | 6. Physics |
| 7. Chemistry | 8. Botany | 9. Surveying |
| 10. Ethics | 11. Economics | |

4th Class

- | | | |
|-------------------------|----------------------|---------------------------|
| 1. Writing &
Drawing | 2. Foreign languages | 3. Geometry |
| 4. Algebra | 5. Physics | 6. Chemistry |
| 7. Mineralogy | 8. Surveying | 9. Mechanics
(outline) |
| 10. Ethics | 11. Economics | |

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3rd Class

- | | | |
|----------------------|------------------------|------------|
| 1. Writing & Drawing | 2. Foreign languages | 3. Algebra |
| 4. Geometry | 5. Chemistry | 6. Geology |
| 7. Surveying | 8. Mechanics (outline) | 9. Ethics |
| 10. Economics | 11. Physics (outline) | |

2nd Class

- | | | |
|--------------------------|-------------------------|--------------|
| 1. Writing & Drawing | 2. Foreign languages | 3. Algebra |
| 4. Geometry | 5. Chemistry | 6. Surveying |
| 7. Mechanics (outline) | 8. Ethics | 9. Economics |
| 10. Physiology (outline) | 11. Astronomy (outline) | |

1st Class

- | | | |
|----------------------|-------------------------|------------------------|
| 1. Writing & Drawing | 2. Foreign languages | 3. Chemistry |
| 4. Surveying | 5. Mechanics (outline) | 6. Ethics |
| 7. Economics | 8. Physiology (outline) | 9. Astronomy (outline) |

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Primary School Regulation in the 19th Year of Meiji (1886)

Article 9. The following are lesson hours
per week for each subject.

	Ordinary course	Higher course
Ethics	1.30	1.30
Reading Composition Writing	14	10
Arithmetic	6	6
Geography History		4
Science		2
Drawing		2
Singing Gymnastics	6	5
Sewing		2 - 6

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Article 4 The following are lesson hours of each subject of Ordinary
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	5th class 1st year	4th class 2nd year	3rd class 3rd year	2nd class 4th year	1st class 5th year
Ethics	1	1	1	1	1
Japanese & Chinese classics	5	5	5	3	2
1st foreign language	6	6	7	5	5
2nd foreign language or agriculture				4	3
Geography	1	2	2	1	
History	1	1	2	1	2
Mathematics	4	4	4	4	3
Natural history	1		2		3
Physics	1		2		3
Chemistry				2	3
Writing	2	1			
Drawing	2	2	2	2	1
Singing	2	2			
Gymnastics	3	3	3	5	5
Total	28	28	28	28	28

PURL: <http://www.legal-tools.org/doc/7fa3a7/>

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Lesson hours for each subject of
Higher Middle School in the 19th
Year of Meiji (1886)

	1st year	2nd year	Terms of Law, Medical science, Engineering, Literature and Physical science in this table mean colleges. This lesson not given to applicants for Engineering. This lesson not given in 2nd year of those for Physical science.
Japanese	3	3	
Chinese classics			
1st foreign languages	4	4	
2nd foreign languages	5	5	Not required for Engineering Course.
Latin	2	2	Not required for Engineering Course. Not required for those in 2nd year of Medical science. Lesson of 1st year given in 2nd year of those for Literature and Physical science, but as regards those for Physical science, this lesson given only when drawing is all.
Geography	3	3	Not required for Medical science, Engineering, Literature and Physical science courses.
History	3	6	Not required for Medical science, Engineering and Physical science. Not required for those in 2nd year of Literature.
Mathematics	3	3	Not required for Literature course. Not required for those in 2nd year of Medical science and Literature courses.
Zoology & Botany	2	7	Not required for Law, Engineering, Literature and Physical science.
Geology & Mineral	2		Not required for Law and Medical science.
Physics	5	2	Not required for Law. Not required for those in 2nd year of Literature and Physical science. Not required for Literature.
Chemistry	3	5	1st year Course given in 2nd year to those in Literature and Physical science.
Astronomy		1	Not required for Law and Medical science.

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Political economy		2	Not required for Law, Medical science and Engineering.
Philosophy		3	Not required for Medical science and Engineering.
Drawing	3	6	Not required for Law, Medical science and Literature. As regards those for Physical science, not required only when Latin language is <u>not</u> in 2nd year.
Dynamics	2	2	Not required for Law, Medical science and Literature. Lesson of 1st year given in 2nd year of Physical science course.
Surveying	3	3	Not required for Law, Medical science and Literature.
Gymnastics	3	3	Not required for Engineering and Physical science.

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439Lesson hours of each subject
of Ordinary Normal School

	1st Year	2nd Year	3rd Year	4th Year	
Ethics	1	1	1	1	
Education		2	3	4	28
Japanese	3	1			
Chinese Classics		2	2	3	
English	5	4	3	3	
Mathematics	4	3	3		
Bookkeeping	3		3		
Geography & History	2	2	2	3	
Natural history	2	2	2	3	
Physics & Chemistry	2	2	2	3	
Agriculture & Manual arts	2	2	2	6	
Housekeeping	5	5	4	5	
Writing & Drawing	4	4	1	2	
Music	2	2	male 1	2	
			female 2	6	
Gymnastics	male 6	6	6	6	
	female 3	3	3	3	
Total	34	34	34	34	28

(2) Summary Table of Primary School Regulation

Primary	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course
Advancing from class to class every 6 months	8th class	7th class	6th class	5th class	4th class	3rd class	2nd class	1st class	8th class	7th class	6th class	5th class	4th class	3rd class	2nd class	1st class
Age	6	6.5	7.5	7.5	8	8.5	9	9.5	10	10.5	11	11.5	12	12.5	13	13.5
Lesson hours per week	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30
Spelling	6	6														
Writing	6	6	6	6	6	6	4	4	2							
Vocabulary	6	4														
Recitation	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
European arithmetic	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
Ethics	2	2	2	1												
Vocabulary	4	2														
Recitation																
Conversational reading		4	6													
Vocabulary																
dictation			4	2												
Reader																
Reading			6	4												
Conversational recitation																
Geography				6												
Reading				3	6											

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Primary	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course
Hygiene				2	2											
Conversational dictation					4			4								
Reading by turns					6	6	6	4	4							
Grammar					Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil
Geography by turns						6	6	4	6	6	4	2	2	2	2	2
Physics by turns						2	4	6	6	6	6	4	2	2	2	2
Correspondence						2	4	6				4	4			
Review of each lesson								2								1
Small character writing									2	2						
Correspondence & Composition									6	6	6			4	3	
History by turns										4	4	6	4	2	2	2
Speedy copying of small characters												2	2	2	2	2
Drawing											2	2	2	2	3	1
Geometry												4	4	4	4	6

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	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course
Primary															
Natural															
History															
Chemistry															
Physiology															

(3)

not used

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1 明治五年太政官布告

人々自其身を立て其産を治め其業を昌にして以て其生を遂ぐるゆゑ
 のものは他なし、身を修め智を開き才藝を長ずるによるなり、而して其
 身を修め智を開き才藝を長ずるは學にあらざれば能はず是れ學校の設
 るゆゑにして日用常行言語算を初め士官農商百工技藝及び法律政治
 天文醫藥等に至る悉凡人の營むところの專學あらざるはなし、されば學
 問は身を立るの財本ともいふべきものにして後初々生を定め産を興し學
 を昌にするを得べし、されば學問は身を立てるの財本ともいふべきもの
 にして入たるもの誰か學ばずして可ならんや夫の道路に迷ひ飢餓に陥り
 家を破り身を棄の徒の如きは畢竟不學よりしてかゝる過ちを生ずるなり
 從來學校の設ありてより年を歴ること久しといへども或は其道を得ざる
 よりして人其方向を誤り學問は士人以上の稀に學ぶものも動もすれば國
 家の爲にすし唱へ身を立るの基たるを知らずして或は詞章記誦の末に溺
 り空理虚談の途に陥り其輪高尙に似ざりといへども之を身に行ひ實施す
 ること能はざるも尠からず是すなほ吾輩の習弊にして文明普及から

<http://www.legal-tools.org/doc/7fa3a7/>

ず才藝の長ぜずして貧乏破産寒家の徒多きゆゑなり是故に人たるものは學ばずんばあるべからず、之を學ばずしく其旨を誤るべからず之に依て今學文部省に於て學制を定め進々教則をも改正し布告に及ぶべきにつき、自今以後二等の人民（華土族農工）必ず其に不學の戸なく家に不學の人なからしめん事を期し人の父兄たるも又宜しく此意を體認し其愛育の情を厚くし其子弟をして必ず學に従事せしめざるべからざるものなり（高上の學に至つては其人の材能に任かすといへども幼童の子弟は男女の別なく小學に従事せしめざるものは其父兄の越度たるべきこと）

但從來清國の學問は士人以上の専とし國家の爲にすと唱ふるを以て學費及其衣食の用に至る迄多く官に依頼し之を給するに非ざれば學ばざることを思ひ一生を自養するもの少からず是皆感へるの甚しきものなり

自今以後此等の弊を致め一般の人民他事を抛ち自ら奮て必ず學に従事せしむべき機心得べき事

0 164 0002 0799

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右之通被仰出傳傳地方官ニ於テ邊陲小民ニ至ル迄不洩樣便宜解釋ヲ加
精細申諭文部省奏則ニ應ニ學問普及政策樣方法ヲ設可施行事

明治三十五年三月七日

太
政
官

0164 0002 0800

DEF DOC #439 appendix 3

小學修身訓目錄

卷上

第一

第二

第三

第四

學問

生業

立志

修德

卷下

第五

第六

第七

第八

賽智

處事

家倫

交際

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(一)

正野 小學修身圖
尋常科生使用

內務部製 昭和二十六年八月出版

一孝行	一忠孝	一誠信	一誠信
二友愛	二孝行	二孝悌	二孝悌
三信實	三友愛	三和順	三和順
四禮敬	四信實	四信實	四信實
五恭儉	五禮敬	五禮敬	五禮敬
六恭儉	六恭儉	六恭儉	六恭儉
七仁慈	七仁慈	七仁慈	七仁慈
八勤儉	八勤儉	八勤儉	八勤儉
九忠孝	九勤儉	九勤儉	九勤儉
一國民の務め	一國民の務め	一國民の務め	一國民の務め

0164 0002 0802

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高等科生徒用

一忠孝	二友愛	三信義	四誠實	五禮敬	六謹慎	七和順	八勤勉	九儉約	一〇仁慈	一一勇健	一二剛健
一忠孝	二友愛	三信義	四誠實	五禮敬	六謹慎	七和順	八勤勉	九儉約	一〇仁慈	一一勇健	一二剛健
一忠孝	二友愛	三信義	四誠實	五禮敬	六謹慎	七和順	八勤勉	九儉約	一〇仁慈	一一公全	一二剛健
一忠孝	二友愛	三信義	四誠實	五禮敬	六謹慎	七和順	八勤勉	九儉約	一〇仁慈	一二公全	一二剛健

PURL: <http://www.legal-tools.org/doc/7fa3a7/>

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専常小學校修身書目表			
年	一 年	二 年	三 年
一 學 校	親 子	家 后 隠 下	大 日 本 帝 國
二 教 師	お か ぬ さ ん	忠 義	大 日 本 帝 國 (つづき)
三 勤 勞	お と う さ ん	先 行	愛 國
四 整 頓	自 分 の こ と	孝 行	忠 義
五 時 刻 を 守 れ	教 師	勉 勉	忠 義 (つづき)
六 位 置	と し よ り	學 問	孝 行
七 教室 と 運動 場	き よ い だ い	目 撃	兄 弟 姉 妹
八 お そ び	た べ も の	忍 耐	共 同
九 お と う さ ん と お か ぬ さ ん	清 潔	勇 氣	勤 勉
一 孝 行	正 直	ものごとにあわてるな時を重んぜよ	
二 き よ い だ い	き ま り よ く せ よ	道 徳 を こ ら へ よ	志 を 堅 く せ よ
三 家 庭 の 樂	こ と ば づ か ひ	正 直	勇 氣
四 友 だ ち	約 束	心 の 咎 め る こ と を す る	身 體 に つ い て の 心 遣

(6) 専常小學校修身書目表 (其の一)

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一四	天皇陛下	人のあやまら	目慢するな	知識をみがけ
一五	からだ	わるいすすめ	度量を大きくせよ	迷信を避けよ
一六	元氣よくあれ	友だち	徳	徳
一七	行儀	物を親戚にあつたふな	約	人の名譽を重んぜよ
一八	けんかをするな	あやまち	悪	善
一九	そをいふな	言ひ物	石使をあはれめ	公
二〇	通をかくすな	生き物	心を忘れるな	兵
二一	人の物をするな	日の丸の旗	だ	徴
二二	自分のものと人の物	規則	人をそねむな	徴
二三	生き物	天皇陛下	儀	職員
二四	近所の人	勇気	張り物	法令を重んぜよ
二五	人に迷惑をかけるな	勇気(つづき)	近所の人	人は萬物の星
二六	よい子供	人に迷惑をかけるな	公	星の跡と女の跡
二七	よい子供	よい子供	習	よい日本人

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高等小學修身書目録				
課 年	一 年	二 年	三 年	四 年
一	天皇陛下	家庭	家族に於ける心得	知人としての心得
二	北白川宮能久親王	主人と召使	同 孝 行	同 勇 氣
三	身を立てよ	徳 行	同 友 愛	同 忍 耐
四	睦情に勉むよ	親 友	同 祖 先	同 反 省
五	貞節を尊べ	度 量	同 親 族	同 節 制
六	進取の氣象	進 信	同 主人と僉婢	同 謙 遜
七	正直は成功の基	勇 氣	社會に於ける心得	同 品 位
八	仁と勇	勇 氣(つつき)	同 朋 友	同 言 語
九	義侠心	自立自營	同 近所の人	同 衣 服
一〇	誠 實	忍 耐	同 他人の身體	同 勤 勞
一一	志を堅くせよ	勉 學	同 他人の財産	同 職 業
一二	儉 約	勉 學(つつき)	同 他人の自由	同 競 争
一三	産業を興せ	正 直	同 他人の名誉	同 信 用

二八	復習	よき日本人	同身位(その三)	總括 よき日本人
二七	祝日祭日	國民の務	同身位(その二)	同議員選舉
二六	博愛	僑 倅	同身位(その一)	同自治體
二五	親切	職業	個人としての心得	同國民の務(つつき)
二四	生き物をあはれめ	産業に工夫をこらせ	同外國人	同國民の務
二三	忍耐	産業を興せ	同社會の進歩	同忠君愛國
二二	勤勞	公益	同社會の秩序	同日本帝國
二一	公益(つつき)	公益衛生	同公衆	同實物の取扱
二〇	公益	公民の心得	同正義と仁慈	同愛國の心得
一九	規律正しくあれ	天皇陛下(その三)	同慈 善	同自己の發達進歩
一八	自立自營	天皇陛下(その二)	同親切	同修 徳
一七	よき習慣を造る工夫	天皇陛下(その一)	同度量	同學問の應用
一六	習慣	慈 善	同約 束	同自立自營
一五	禮儀	人身の自由	同正直	同規 律
一四	孝行	同情	同謝 恩	同金 錢

(7) 其の一

明治三十五年二月六日中學校修身一安目

修身

第一學年及第二學年

每週一時

道德ノ要領

嘉言善行ニ徹シ生徒日常ノ行狀ニ因ミテ近易ノ事項ヲ授クヘシ其ノ目ハ概ネ次ノ如シト雖モ必シモ之ニ拘ラス又整然秩序ヲ設クルコトヲ要セス生徒學力ノ進度ト時機トニ適應シ實踐ニ適切ナラシムルヘシ

生徒心得

當該學校ノ規則、師長ニ對スル心得、生徒ノ本分等

衛生ニ關スル心得

運動ヲ勉ムヘキコト、飲食ヲ節制スヘキコト、身體衣類住居ヲ清潔ニスヘキコト等

修學ニ關スル心得

志操ヲ堅固ニスヘキコト、學業ニ精勵ナルヘキコト、困難ヲ忍フヘキコト等

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其の二

朋友ニ對スル心得

信義ヲ重ンスヘキコト 愛情ヲ以テ交ハルヘキコト、互ニ助力スヘキコト等

起居動作ニ關スル心得

時ヲ貴フヘキコト、秩序ヲ整フヘキコト、禮容ヲ重ンスヘキコト等

家庭ニ於ケル心得

父母ニ孝ナルヘキコト、兄弟ニ友ナルヘキコト等

國家ニ對スル心得

國體ヲ尊崇スヘキコト、國法ニ遵フヘキコト、義勇公ニ奉スヘキコト等

ト等

社會ニ對スル心得

長者ヲ尊フヘキコト、公德ヲ尚フヘキコト、自己ノ地位職業ニ對スル責任ヲ重ンスヘキコト等

修德ニ關スル心得

主要ナル諸德ノ説明及其ノ實踐ノ方法、誘惑ノ危險ナルコト、操持ヲ完ウスヘキコト等

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其の三	
第三學年及第四學年	每週一時
道德ノ要領	
自己ニ對スル資務	
自體	
健康	生命
精神	
知	情意
自立	
職業	財產
人格	
家族ニ對スル資務	
兄弟	姊妹
子女	夫婦
親族	祖先
家門	婢僕
社會ニ對スル資務	
個人	
他人ノ人格	他人ノ身體
財產	名譽
秘密	約束等
恩誼	
朋友	長幼
貴賤	主從等
女性	

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其の四

公宗

協同 社會ノ秩序 社會ノ進歩

所屬團體

國家ニ對スル義務

團體

皇室

忠君 義祖 皇宗 皇運

國家

國憲 國法 愛國 兵役 租稅 教育 公務 公權 國際

人類ニ對スル義務

萬有ニ對スル義務

動物 天然物 眞、善、美

前記ノ目ハ主トシテ義務ノ對象タルヘキモノナレハ之ニ就キテ主要ナル義務ヲ授クヘシ例ヘハ自己ノ精神ノ目ニ於テハ智能ヲ練磨シ情慾ヲ制シ情操ヲ養ヒ意志ヲ鍛鍊シ常識ヲ養フヘキコト等又他人ノ人格ノ目ニ於テハ其ノ權利、思想、信仰、感情、希望等ヲ推重スヘキ

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其の五

コト等成ルヘク遺漏ナク舉ケンコトヲ要ス

實務ト關聯シテ德ヲ説明シ諸實務及諸德相互ノ關係ヲ知ラシメ且

言善行等ヲ引用シテ之ヲ心裏ニ浸潤セシムヘシ

第五學年 毎週一時

倫理學ノ一班

行爲ノ要素 良心 理想 實務 德 修德ノ工夫 倫理法ト自然法

トノ關係等ノ簡單ナル解説

道德ノ要領

前各學年中授ケタル事項ノ總攬

教授上ノ注意

一、格言例語ヲ引用スルニハ必シモ其ノ多キヲ求メテ現代ノ時勢ト

生徒ノ境遇トニ適切ナルモノヲ選フヘシ

詭激ナル例話ハ成ルヘク之ヲ避クヘシ若シ偶々之ニ及フコトアルトキ

ハ其ノ應用ヲ誤ラシメサランコトニ留意スヘシ

ニ實務ヲ授クルニハ生徒將來ノ地位職業等ノ差別アルコトニ注意シ其ノ

各方面ニ互リテ之カ應用ヲ知ラシムヘシ

PURL: <http://www.al-tools.org/doc/7fa3a7/>

其の六

第三學年又ハ第三學年ニ於テハ生徒ノ身體及精神漸ク變動ヲ起シ内外ノ誘惑ニ陷リ易キヲ例トスルヲ以テ特ニ此時期ニ注意シ堅固ノ志操ヲ養ヒ良習慣ヲ作ラシメンコトヲ力ムヘシ

四倫理學ノ一班ハ徒ニ高尚ニ馳セ又ハ諸學派ノ異說ニ涉ルコトナク普通ノ概念ノ解説ニ止メ生徒ヲシテ其ノ思想ヲ確實ナラシメンコトヲ要ス
其教訓ニ資スヘキ事件ノ偶發シタルトキ又ハ式日、紀念日等ニ際シテハ全校又ハ一部ノ生徒ヲ集メ臨時教訓スルヲ可トス

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(8) 明治三十三年小學校令改正ノ際ノ學科一覽表 (其ノ一)

計	手工	藝	唱歌	國語	算術	國語	修身	時數
二二				四	五	一〇	二	第一學年
	簡易ナル細工		平易ナル音唱歌	遊 戲	二十以下ノ數ノ加減ノ方及 乘除ノ方及 ノ方	發音 假名及近 易ナル方 書及文ノ 方	道徳ノ要旨	
二四				四	六	三	二	第二學年
	簡易ナル細工		平易ナル音唱歌	遊 戲	二十以下ノ數ノ加減ノ方及 乘除ノ方及 ノ方	日常須知ノ文字 及近易ナル 方ノ方	道徳ノ要旨	
二七				四	六	一五	二	第三學年
	簡易ナル細工	通 常ノ方	平易ナル音唱歌	遊 戲	二十以下ノ數ノ加減ノ方及 乘除ノ方及 ノ方	日常須知ノ文字 及近易ナル 方ノ方	道徳ノ要旨	
二七				四	六	一五	二	第四學年
	簡易ナル細工	通 常ノ方	平易ナル音唱歌	遊 戲	二十以下ノ數ノ加減ノ方及 乘除ノ方及 ノ方	日常須知ノ文字 及近易ナル 方ノ方	道徳ノ要旨	

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計	英語	商業	農業	手工	縫	操	唱歌
女男 三〇六					三	三	二
	綴り方書 方語方	商業ノ大要	農事ノ大要 水産ノ大要	簡易ナル細工	縫針法 縫針方	遊藝 男兵式體操	單音唱歌
女男 三〇八					三	三	二
	綴り方書 方語方	商業ノ大要	農事ノ大要 水産ノ大要	簡易ナル細工	縫針法 縫針方	遊藝 男兵式體操	單音唱歌
女男 三〇八					三	三	二
	綴り方書 方語方	商業ノ大要	農事ノ大要 水産ノ大要	簡易ナル細工	縫針法 縫針方	遊藝 男兵式體操	單音唱歌
女男 三〇六					三	三	二
	綴り方書 方語方	商業ノ大要	農事ノ大要 水産ノ大要	簡易ナル細工	縫針法 縫針方	遊藝 男兵式體操	單音唱歌

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計	算 學	唱 歌	圖 畫	常識及 經濟	物理及 化學	算 學	幾 何	地 理	歷 史	外 國 語	國 語及 英文	修 身	學 科 目
													年
二八	三	--	--			二	三		三	七	七	一	第一學年
二八	三	--	--			二	三		三	七	七	--	第二學年
三〇	三	--	--			二	五		三	七	七	--	第三學年
三〇	三		--		四		三		三	七	六	--	第四學年
三〇	三			三	四		四		三	六	六	一	第五學年

明治三十三年中學校令、際、學務院第一號表

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中學校則略

下等中學教則

第六級

- 一、國語
- 二、算術
- 三、習字
- 四、外國語
- 五、地理學
- 六、歷史
- 七、代數
- 八、幾何學
- 九、物理學
- 十、化學
- 十一、生理學
- 十二、國體
- 十三、政體大意

第五級

- 一、國語
- 二、算術
- 三、習字
- 四、外國語
- 五、地理學
- 六、歷史
- 七、代數
- 八、幾何學
- 九、物理學
- 十、化學
- 十一、生理學
- 十二、國勢大意

第四級

- 一、國語古言
- 二、算術
- 三、習字
- 四、外國語
- 五、地理學
- 六、歷史
- 七、幾何學
- 八、代數學
- 九、物理學
- 十、化學
- 十一、生理學

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第一級			第二級			第三級		
九、物理學	五、地理學	一、國語古言	九、物理學	五、地理學	一、國語古言	九、物理學	五、地理學	一、國語古言
十、化學	六、歷史	二、算術	十、化學	六、歷史	二、算術	十、化學	六、歷史	二、算術
十一、博物學	七、幾何學	三、習字圖畫記簿法	十一、博物學	七、幾何學	三、習字圖畫記簿法	十一、博物學	七、幾何學	三、習字圖畫記簿法
十二、修身學	八、代數學	四、外國語	十二、修身學	八、代數學	四、外國語	十二、修身學	八、代數學	四、外國語

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上 等 中 學 教 則

第 六 級

一、國語古言
二、習字罽畫記簿法
三、外國語
四、幾何學
五、代數學
六、物理學
七、化學
八、動物學
九、測量學
十、修身學
十一、經濟學

第 五 級

一、國語古言
二、習字罽畫記簿法
三、外國語
四、幾何學
五、代數學
六、物理學
七、化學
八、植物學
九、測量學
十、修身學
十一、經濟學

第 四 級

一、習字罽畫
二、外國語
三、幾何學
四、代數學
五、物理學
六、化學
七、金石學
八、測量學
九、重學大意
十、修身學
十一、經濟學

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明治十九年の小學校規則

第九條 各學科ノ每週授課時間凡左ノ如シ

修業年限	初等科	高等科	算術	理科	地理	歴史	英語	唱歌	体育
尋常小學校	一週三十分	六時	十四時	六時				六時	
高等小學校	一週三十分	十時	六時	六時	四時	二時	二時	五時	二時乃至六時

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第四條 尋常中學校ノ各教科授業ノ時數凡左ノ如シ

倫理	國語及英文	第一外國語	第二外國語若クハ農業	地理	歴史	算學	博物學	物理學	化學	習字
第一級	五	六		一	一	四	一	一	一	二
第二級	五	六		二	一	四				一
第三級	五	七		二	二	四	二	二	二	
第四級	三	五	四	一	一	四				二
第五級	二	五	三		二	三	三	三	三	三

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計	請	唱	國
	操	歌	聲
二八	三	二	二
二八	三	二	二
二八	三		二
二八	三		二
二八	三		一

明治十九年ノ高等中學學科授業時間表

動物及植物	數 學	歷 史	地 理	算 術	第二外國語	第一外國語	國語及漢文	
二	三	三	三	二	五	四	三	第一年
七	三	六	三	二	五	四	三	第二年
法學、工學、文學、理學志望生ニハ此科ヲ課セズ	法學志望生ニハ此科ヲ課セズ 文學志望生ニハ此科ヲ課セズ 文學志望生ニハ此科ヲ課セズ	文學志望生ニハ此科ヲ課セズ 文學志望生ニハ此科ヲ課セズ 文學志望生ニハ此科ヲ課セズ	文學志望生ニハ此科ヲ課セズ 文學志望生ニハ此科ヲ課セズ 文學志望生ニハ此科ヲ課セズ	工學志望生ニハ此科ヲ課セズ 工學志望生ニハ此科ヲ課セズ 工學志望生ニハ此科ヲ課セズ	工學志望生ニハ此科ヲ課セズ 工學志望生ニハ此科ヲ課セズ 工學志望生ニハ此科ヲ課セズ	工學志望生ニハ此科ヲ課セズ 工學志望生ニハ此科ヲ課セズ 工學志望生ニハ此科ヲ課セズ	工學志望生ニハ此科ヲ課セズ 工學志望生ニハ此科ヲ課セズ 工學志望生ニハ此科ヲ課セズ	表中法學、文學、工學、文學、文學、文學トアルハ主トシ テ分科大學ヲ指シタルモノナリ

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地質及礦物	地質學	化學	天文	理財學	哲學	國語	力學	測繪	體操
二	五	三				三	二	三	三
	二	三	一	二	三	六	二	三	三
法學、醫學志望生ニハ此科ヲ課セス	法學、醫學志望生ニハ此科ヲ課セス 文學志望生ニハ此科ヲ課セス	文學志望生ニハ此科ヲ課セス 文學志望生ニハ此科ヲ課セス 文學志望生ニハ此科ヲ課セス 文學志望生ニハ此科ヲ課セス	法學、醫學志望生ニハ此科ヲ課セス	法學、醫學志望生ニハ此科ヲ課セス	醫學、工學志望生ニハ此科ヲ課セス	法學、醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス	法學、醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス	法學、醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス 醫學志望生ニハ此科ヲ課セス	工學、醫學志望生ニハ此科ヲ課セス

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信	教	國	漢	英	數	傳	地	博	物	農	家
理	育	語	文	語	學	記	史	物	學	工	事
第 一 年	一	三	五	五	五	二	二	二	二	二	五
第 二 年	一	二	一	二	三	三	二	二	二	二	五
第 三 年	一	八	二	三	三	三	二	二	二	二	四
第 四 年	一	四	三	三			三	三	三	六	五
二 八	二 八										

零附錄學校學科授業時間表

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習字圖登		音榮		量	
男		女		男	
二	四	二	六	二	四
二	四	二	六	二	四
一	一	二	六	二	四
二	二	二	六	二	四

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小學教則表

會話時間	讀本時間	單語習取	會話體方	單語體方	修身口授	洋法算術	單語體方	習字	綴字	三十分鐘	年令	每級六ヶ月	小學
					二		六	六	六	時	六才	八級	下等
				四	二	六	四	六	六	時	六才半	七級	下等
			四	二	二	六		六		時	七才	六級	下等
六	四	四	六		一	六		六		時	七才半	五級	下等
六	四	二				六		六		時	八才	四級	下等
						六		六		時	八才半	三級	下等
						六		四		時	九才	二級	下等
						六		四		時	九才半	一級	下等
						六		二		時	十才	八級	上等
						六				時	十才半	七級	上等
						六				時	十一才	六級	上等
						六				時	十一才半	五級	上等
						六				時	十二才	四級	上等
						六				時	十二才半	三級	上等
						六				時	十三才	二級	上等
						六				時	十三才半	一級	上等

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地 理 方	養 生 口 民	會 館 登 載	文 法	地 理 學 論 著	究 理 學 論 著	書 讀	體 科 溫 習	細 字 習 字	書 讀 作 文	史 學 論 著	細 字 選 寫	書 登
三												
六	二											
	二	四	快									
	二		快	六	二	二						
			快	六	四	四						
			快	四	六	六	二					
			快	四	六	六		二	六			
			快		六	六		二	六	四		
			快		六	六		二	六	四	二	二
			快		四	四						二
			快		四	四						二
			快		二	二						二
			快		二	二						二
			快		二	二						二
			快		二	二						一

